

A Godly and famous Sermon,
the booke of thy Conscience while thou
art here, and if thou finde any thing con-
trary to Christs life and teaching, scrape
it out with the knife of repentance, and
write it better, euermore thinking that
thou shalt giue a reckoning of thy Bayl-
wicke.

Note.

Also I said principally, that it were
good to know what reward shall then be
giuen to the wise servants and good, and
what to false and wicked servants, where-
upon it is written that the Lord Jesus
Christ shall come to iudgement here in-
to this world, in the same body that he
tooke of Mary the Virgini; hauing there-
on the wounds that he suffered for our re-
demption. And all that cuer shall be sa-
ued, taking againe their bodies, clea-
ning to their head Christ, shall be caught
vp, meeting him in the ayre (as Saint
Paul saith:) and they that shall be dam-
ned, lying upon the earth, as in a Tanne
of wine, the dregges being beneath, and
the cleare wine standing aboue. Then
shall Christ aske account of the deeds of
mercy, reprouing false Christian men,
for leauing them vndone; rehearsing the
same, and other paines that his true Ser-
uants

London. 1584.

A Godly and famous Sermon,
the booke of thy Conscience while thou
art here, and if thou finde any thing con-
trary to Christs life and teaching, scrape
it out with the knife of repentance, and
write it better, euermore thinking that
thou shalt giue a reckoning of thy Bayl-
wicke.

Note.

Also I said principally, that it were
good to know what reward shall then be
giuen to the wise servants and good, and
what to false and wicked servants, where-
upon it is written that the Lord Jesus
Christ shall come to iudgement here in-
to this world, in the same body that he
tooke of Mary the Virgini; hauing there-
on the wounds that he suffered for our re-
demption. And all that cuer shall be sa-
ued, taking againe their bodies, clea-
ning to their head Christ, shall be caught
vp, meeting him in the ayre (as Saint
Paul saith:) and they that shall be dam-
ned, lying upon the earth, as in a Tanne
of wine, the dregges being beneath, and
the cleare wine standing aboue. Then
shall Christ aske account of the deeds of
mercy, reprouing false Christian men,
for leauing them vndone; rehearsing the
same, and other paines that his true Ser-
uants

London. 1584.

*A Sermon made in
latine in Oxenforde,*

in the raigne of King Edward
the sixt, by the learned and god-
ly Father *Iohn Iuel*, late Bishop of
Sarisburie, and translated in-
to Englishe, by

R. V.

DEDICATED VNTO

the Bishop of London, as appeareth in
the Commentarie of *Ma. Caluine*,
upon the *Galathians*, in
Englishe.

1. Cor. 9. 16.

Wo is vnto me if I preache not
the Gospell.

Imprinted at London,

by *Thomas Purfoote*, dwelling in
S. Nicholas shambles, within
the *Nevv-rentes*, at the signe of
the *Lucrece*.

Thom. Tanner

1463

an inter space

of German made in
the name of Oxford

in the reign of King Edward
the first by the learned and good
W. Raper then last, late Bishop of
Durham, and translated in



DEDICATED TO
the use of the
University of Oxford
upon the foundation of
English.

1. Cor. 9. 10.
It is the duty of every
Christian to

Printed at London

by Thomas Baskett, Printer to the
University of Oxford, at the
sign of the three crowns, in
St. Dunstons Church, near
St. Dunstons Church, near
St. Dunstons Church, near

M. Doctor Humfrey in

his Booke which he writeth of the life

and death of Iuel. Pa-

gina. 49.



Uam autem in tem-
plo Divæ Mariæ concionē
habuerit, quā latinē, quā
comptē, quā Theologicē, me silēte
ipsa loquetur Oratio, cuius exemplū
mutilum, v̄ petui, aliquantulum re-
cognitum & correctius exhibere ma-
lui, quā omnino suppressere, quæ
& Concionatores multa utiliter cō-
monefacit, & pro gradu Baccalaurea-
tus suscepto recitata videtur, verbis
ex 1. Pet. 4. desumptis, dominica in-
tra Octau. Ascensionis.

*But what maner of sermon he
made in S. Maries Church, in
how excellent Latine he made it,
how finely & how like a Divine he
did it, his matter shal shew not-
withstanding I holde my peace:
the*

the vnperfecte example whereof,
beinge as well as I coulde some-
what perused and amended, I
had rather sette out, then altoge-
ther suppress it or keepe it backe,
which profitably putteth in mind
and warneth preachers of manye
things, and seemeth to haue bene
preached when he toke his Degree
of Bachelaure in Diuinitie, the
wordes being taken out of the
first Epistle of Peter the 4

Chapiter, vpon the Son-
day within the Oc-
tauois of the
Ascens-
ion,

A learned

A learned and Godly Ser-

mon, made in the Latine tongue, in
S. Maries in Oxenford, vpon the Son-
day after the Ascention, in the raigne
of King Edward the sixt, by the famous and
excellent Clarke Maister Iuel, late Bi-
shop of Sarisburie, and done into
English by R. V.

The text { If any man speake,
let him talk as the } *1. Pet.*
wordes of God. } *4. 11.*



Rethren beloued in Christ
I haue chosen these wordes
chiefly out of that Epistle of
S. Peter, which are accu-
stomed to bee reade vnto the
people this day, because, that whereas I
must preache in Latine according to the
custome of this place and time, the same
in mine opinion seemed to belong proper-
ly to this assembly. The which, that they
may be plainlier and better vnderstande
of you all, I must repeate a fewe wordes
from the beginning of this whole Epi-
stle. Wherefore we must call to mynd,
be

A godly Sermon.

because in those firste tymes, christian Religion was shutte out euerpe where, as pernicious to mens soules, and an infection of common wealthes, and that it seemed greate godlinesse to roote oute the byngers in of newe Religion, least (I saye) that Christian men and those that were Godlye, shoulde in that season vtterlye bee discouraged, and caste awaye all hope: Saynt Peter doeth so instructe them with this Epistle, that they shoulde consider no newe or vnwonted thing to haue happened, that Christe himselfe hath suffered farre bitterer and vnworthyer thinges, that they shoulde not be faynte harted, lastlye that the waye to glozpe is by afflictions and crosse.

And to that purpose hee warneth the people by themselves and the Bishoppes also, what belongeth to eache of them to take heede of. Concerning that whiche belongeth vnto the people, he sayth, that they haue spente tyme ynough before vpon wickednesse, and that now they ought to chaunge their life with their Religion.

A godly Sermon

gion.

That godlinesse is placed, not in out-
warde shewe and titles, but in founda-
nelle of life, and innocencie of man-
ners. That it is an ill thing with
mouth and tongue onelye to worshippinge
G D D, and to gyue our mynde and
soule to (worshippinge) the Deuill, and to
disagree from Idolators, not in life and
manners, but in wordes and profes-
sion (onelye.) And because they hadde de-
parted from the mooste aunciente Or-
dinaunces and lawes of their forefa-
thers, and that they being but a fewe
had stirred all kinde of menne agaynst
them, hee warneth them that they
yet woulde in all kynde of duties pra-
ctyse charitie among themselves, one
towards another, leaste they shoulde
bee deuyded by any ryme by any dis-
sention of myndes or stoupes. That
this is onelye the token of Iesus
Christe, whereby the bondslaues of
the Deuill maye bee knowne from
the Children of G D D. That so it
shall come to passe shortlye, that
all

A godly Sermon.

all the whole worlde shall imbrace the
Gospell and the heauenly doctrine, and
that the enemies and the haters of the
crosse of Christ, whome godlines coulde
not mone, may through shame be ouer-
come, and returne to themselves. And
the Bishops bee warneth that in those
moste hard times they see to their office
with all diligence and care, and that they
looke about them diligently that y^e Con-
gregation take no harme. And that it is
not a sporting matter, but a very greate
burthen that they haue taken vpon them.
And therefore if they preache at any time
to the people, that they speake as the
wordes of God, and that they so behaue
themselves, that others which heare the,
may thinke that they heare not men, but
the messengers and interpreters of the
word of G D D. This is the portion of
scripture that I iudged most fit for this
time and place. For because therefore
that partly we are entred into the holy
ministerie, & partly, as I hope, we haue
alreadie directed the course of our stu-
dies to that point, we shall be taught in
this place, how this heauenly office is to
be

A godlie Sermon.

be garnished, that our labor may in time to come be very profitable to the church of God, and the holy Gospel be moste largely spread abroade. But that this may be done the more orderlye, and leaste I should wander or go out of course in my speaking, I thinke it good to touche these three poyntes in few words: First, That a Preacher should speake: Secondly, What he should speake: Thirdly, How he should speake: that it maye be vnderstanded. First, that hee is scantly a good preacher, which neuer speaketh any thing to the Congregation, secondly, that a Preacher must set forth vnto the people, not old wifes fables, but wordes of God, and last of al that that same word of God must be handled reuerently, and worthilye, according to the dignitie of the matter. But that God almighty woulde lighten all your hartes and my voice with his holy spirite, and that some fruite may come hereof vnto vs all, I desire of you that you wil helpe my weakness with your deuoute prayers.

First of all I commend vnto your deuotion, the vniuersall Church of Christ

Agodly Sermon.

dispersed throughout the whole worlde,
and as now it falleth out, in many places
miserably afflicted, and namely this our
Church of England and Irelande, and in
the same for our noble King Edward his
Maestie, his most noble Sisters Marie
and Elizabeth, the pryncesse Counsayle, the
rulers ecclesiasticall and politicall, and
all the people of England, both Uniuer-
sities, & chiefly this Uniuersitie of Ox-
enforde, the Chauncelor, & Vicechaunce-
ler, the Proctors, Robert Norment Pre-
sident of Corpus Christi Colledge, Do-
ctor Raynald, Maister of Merton Col-
ledge, and all the scholers in both these
Colledges. Ye shall giue thanks vnto
God almightie, for King Henry the se-
uenth and Henry the eight, Kings of no-
ble memorie for Humfrey Duke of Glo-
cester, &c. that of his infinite goodnesse
he hath kindled those lightes to the nou-
rishing of good letters and spreading a-
broad of Religion: And ye shall praye
that it woulde please him to raise vp o-
thers hereafter like vnto these, & to gar-
ther vs all to their societie into the bo-
some of Abraham.

Let

A godlie Sermon.

Let him that speaketh speake as the wordes of God. To the end that the pitch of these wordes may be the better vnderstanded, because I must intreate both of Pastors and before Pastors, I haue vsed this diuision, To shew first that a Pastor should speake often, next of all that hee should speake out of the holy scriptures, last of al, That he should speake grauely and modestly according to the worthines of the matter. And surely concerning the office of Pastors, as yet I see not sufficiently what I shold speake of, nor speake. For to speake that which hath bene before so often spoken, were not only hateful, but out of season: and to speake nothing of so great slouth, and dastardie of our times, I am much afrayde mighte seeme to shew a sluggard and a dastarde. Cruely, in this case if the voyce of the immortall God might be hearde, there were no neede at this time of my voyce. For that I maye saye nothing beside, all the scriptures doe sufficiently warne vs of our duetie, God himselfe hath commaunded nothing at any time, eyther more often, or else with more weightie wordes

B.iii. wordes

Agodly Sermon.

wordes, than that his people shoulde be instructed to know him, themselves, and godlinesse. Thou son of man, sayth God, in Esay, Crie and cease not, crie ouer a-loude, lifte vp thy voyce as a Trumpet, and shewe vnto my people their wickednesse. How oft doth Christ crie, So yee, Teache ye, Preache ye the Gospel to euerie creature. Alas vnto mee sayth the Prophet, because I haue kepte silence. Alas vnto me, sayth Paule, if I preache not the Gospel. But such is either our securitie or daintinesse, beside that wee haue stopped our eare against wholesome counsaile, that we account it as a reprobation, if a man warne vs of our dutie. Nevertheless whatsoeuer it seemeth to vs, this hath seemed to God a helpe both verie firme and verie great to the making vp of his Church. For so hath God brought vs out of darkenesse into light, so hath he restored vs being deade vnto life, so hath he broughte vs being prisoners and captiues out of hel into heauen, so hath he broken the powers of the Diuell, so hath he broughte vs back agayne into his owne power and dominion, so hath

A godly Sermon.

hath he spreade abroad the fame of his name into all landes. For if Christ, if the Apostles, if the Prophets had yeld their peace, in what case had we now bene in? what religion had there bin any where? what worship of God hadde there bene? That we beholde the light, that we haue escaped out of bondage, that wee are accounted, and be, the sonnes of God, all that (I saye) we owe vnto the preaching of the worde of God. Let vs not deceaue our selues brethren, let vs not deceaue our selues. Our matters are not so firmly established, that they cannot fall. Except we take heede, except we looke about, except we put to studie & diligence, all thinges will easily slide and fall into their former estate. A lampe, excepte you put oyle oft in it, will soone be out. The victorie is kept euen by such meanes as it is gotten. For what engines doth not the deuill now vse, what craftes doth hee not practise, what way doth he not take, to ouerthrow the Church of God? Hee keepeth scoutwatch alwayes, he is neuer wried, hee hath broughte in so many vices, so much ignorance, so great blindness

nesse

A godly Sermon.

nesse, that there is no place in whiche a
Preacher ought to be idle. And as, if the
sunne were taken away from the world,
all thinges should be left darke, disspark-
led and confounded, so if the voyce of
the Pastor bee taken out of the Church,
religion is left at sixe and seven, it is left
blinde, troubled, all thinges are mingled
with error, superstition and Idolatrie: of
so great weight is it to be a steward of
the house of God. The Gospel, religion,
Godlinesse, the health of the Church de-
pendeth of vs alone. This is our office,
this we take vpon vs, & this we professe.
And excepte wee doe this, wee doe no-
thing, wee serue to no vse. It is not y-
nough to knowe I wote not what lear-
ning. The Devils perhappes knowe
more then any of vs all. It belongeth
vnto a Pastor not so muche to haue lear-
ned many thinges, as to haue taughte
much. Lette it shame vs, that the
bassest kynde of men, euen Coblers and
Porters doe that whiche belongeth vnto
them, and wee whiche oughte to giue
light to al other are idle and do nothing.

For

A godly Sermon.

For God would not haue vs idle bellies,
but hee woulde haue vs both bee inter-
preters of his minde, ministers of Iesus
Christe, Atturneyes of the people before
the Lorde of Sabaoth, the lighte of
worlde, salte, Angels, and the sonnes of
G D D, and so to bee called: And we
are appoynted to gouerne, not dumme
Cattell, nor wyld Beastes, but the
flocke of the Lorde, but the sonnes of
G D D, but the brethren of Christ. If
any of these shall perishe thorowe our de-
fault, his blood shall be required at our
handes. If these thinges alone were stil
set before vs, in oure eyes and myndes,
wee woulde not so caste from vs care-
lesse and vnadvisedlye the safegarde of
our Bretheren and of our selues, wee
woulde not so cast from vs the blood of
Christ. There is no cause why anye
shoulde saye: Wee speake to them that
are deafe, the people giue no eare, wee la-
boure for them whiche are vthank-
full, we preuayle not, we cast that
whiche is holpe vnto Dogges, Wee
giue Pearles to Swine. Wee knowe
that otherwhile these thinges are truely
spoken,

A godly Sermon.

spoken, and it greeueth me exceedingly, that they may be so truly spoken against those that be Christian men. Yet for all this we may not therefore hold our peace, but speake so much the oftener, so much the sharper, so much the hotter. For looke how much the disease is more perilous, so much the more needeth there a Physitian. Neyther can wee iustly complayne of the peoples stubbornesse, while we our selues doe all the while nothing. Let vs doe our indeauor, and leaue the successe vnto the Lorde. Then shall they, if they be of so frowarde a minde, that they will not heare, die in their owne sinne. But there is no cause why we shoulde bee in dispayre of the peoples saluation. God himselfe husbanded the Vine, which for Grapes broughte out wilde Grapes. **G**OD himselfe hath all the daye long stretched out his handes to a rebellious and ouerthwarte people. Howe ofte hath Christ himselfe sayde: Ierusalem, Ierusalem, how oft woulde I haue gathered together thy Children, as the henne gathereth together her Chickens, whereas they turned away their
eares

Agodly Sermon.

eaies and would not heare: This maladie will easily be taken away, if the medicine therefore bee vsed. Let vs bring forth the light, and God will open their eyes: let vs beate at their eares, and god will giue them a hart of flesh: Lette vs giue the worde, and God will giue the spirite: let vs plante and water, and god in due time will giue the increase. For as it is our duetie to instructe the people with wordes, so it belongeth to God to ioyne vnto his wordes, fayth and force. Such is the strength of the word of God that to worke nothing or to profite none, it is not possible. Much will fall into the bushes, into the besten waye, and among stones, yet some will fall into good ground and bring forth fruite. For looke as the rayne commeth downe from heauen, and returneth not thither againe, but moystneth and watereth the earth, and maketh it bring forth, and giueth seede to the sower, and bread to him that eateth: so my worde, sayth the Lord, whiche goeth forth out of my mouth, shall not returne empty vnto me, but shall doe whatsoeuer I will.

But

A godlie Sermon.

But because it is not ynough to speak,
let vs now consider that which in the se-
conde place I haue promised, namelpe,
what is to bee spoken. For some other-
while speake, who had bene better haue
helde their peace, othersome while they
make a noyse and crie out with greate
contention, speake to no purpose. Where-
fore regard must be had, that we neyther
speake vnfruitefullpe ne yet hurtfullpe.
For all thinges are not to be huddled out
in a sermon before the multitude. Wee
musse take care what the Religious
silence of the people, what the reuerence
of the place, what the greatnesse of our
office doe require. The truth musse bee
spoken, not lies: the Scriptures, not fa-
bles: the preceptes of the highest God,
and not the dreames of men: For religi-
on is to be ordred not by our iudgement,
but by the worde of GOD. Wherein
if we shall hearken to Moses, or to the
Prophets, or the Apostles, or Christe, or
the Father himselte, wee shall not much
goe oute of the waye. For Moses,
whatsoeuer was to be sayde or done in
so great a wildernesse, when he ledde the
people

A Godly Sermon.

people being banished and wandering, by a sauage and desert region, alwais asked counsaile at y^e Lord, he neuer brought the any thing of his own head. The Prophets alwais say, the word of y^e Lord, the vision of y^e Lord, the voice of y^e Lord: this saith the Lord, heare the Lord. I, sayth Paule, haue receaued my Gospell not of man, neyther by man: & agayne, I know nothing but Iesus Christ, & the same crucified. And againe, If an Angell frō heauē shall teach another gospell then y^e which you haue lerned, let him be cursed, christ sayth, al thinges which I haue heard of my father, I haue deliuered vnto you: & preach you, sayth he, not whatsoeuer shall come in your head, but y^e Gospell to al creatures: &, whē as y^e Pharises & Saduces had moued the questions of diuorcement, & the resurrection of the dead vnto life, he neuer had recourse vnto the Rabins, but alwaies to the word of the Lord. God the father crying from Heauen, This, saith he, is my dearelye beloued Sonne: He sayeth not, Heare your Fathers, your Graundfathers, or your great Graundfathers, but he sayeth, Heare him, euen him. For our heauenly Father would

A godlie Sermon.

haue his sonne & his word to be taughtes
and to bee beate into mens heades in all
places. And certainly it may not be dou-
ted of by any man, but that that, whiche
the most excellent, most wise, and most li-
uing father hath giuen vnto vs for our
cause, is most excellent, most wise, and to
our reasons most profitable. This is that
riuer of water flowing abrode into life e-
uerlasting. This is that flesh, this is that
blood of Iesus Christ, this is that onely
both most delicate & most wholsome foode
of our soules, with this onely sworde the
deuill is ouercome, with this onely stone
Goliath is layde along, with this onely
Daule the roughnesse and hardnesse of
hartes is softened and ouercome. And
were it not for this, neither could religi-
on flourish, nor faith bee confirmed, or the
Churche kepte within the limites of her
duetie. Call to remembrance, I beseech
you for the Lordes sake, that as oft as the
worde of the Lorde languished, howe of-
ten and into how many greuous errors,
and how great a breakenecke euill did
the whole people fall into, how oft despi-
sed they the mightiest and moste louing
God

A godly Sermon.

God their preseruer and Father, how oft worshipped they Astaroth, Beliall, the Sonne, the Moone, Calties and beastes, and turned away their eies from all religion and godlinesse, & put their whole hope and confidence in thinges most vain and filthie. For when as every one hatched out of his owne mind a religion and holynesse vnto himselfe, superstition and such a multitude of new Gods, increased so sodainly, that the Prophet was enforced to crie out, your Gods are in number as many as your cities. For whē as they had forsaken the truth, life, and religion, what remayned, but that they should fall headlong into lies, into destruction, into ungodly worshippings. I had rather make mention of these olde thinges, than to bring in examples which are fresh and in memorie. There is none of vs that euer was so blinde, that he saw not, or so blockish that he vnderstoode not the calamitie of former tymes. We haue far gone beyonde, not only the supersticio and vanitie of the Iewes, but also of the Egyptians and Grecians. For when the authoritie of Councels, and the conspiracie

A godly Sermon.

of a few Bishops and Monkes, was placed above y^e scriptures, when it was doubted whether y^e Romish bishop were a man or a God, and whether he could sin, when all thinges were referred to the constitutions of men, & nothing to the knowledge of Christ, when sales of pardons, bowes and masses, were made openly & without alshame, when y^e sacramentes were miserably corne in peeces, when the worde of God was condemned of fraude & heresie, when nothing was left sound & pure from superstition, when error possessed all thinges, and the truth could not be heard, where then, or what Church of God was there? It was heresie in those dayes, not y^e disagree from the scriptures, but from that which liked a few Bishops. For the gospell was thrust into corners, nothing was left to the iudgement of Christ. Our gods were not then according to the number of our cities, but they were as manye as we had streets, yea almost houses. So were all thinges utterly out of frame, for that religion depended not on the worde of God, but on the wil of man. These horrible cases, brethren, may warn vs, that wee

A godly Sermon.

we neuer vnadvisedlye departe from the word of God. And thereof it is that al the scriptures doe moue vs so often & so diligently, that we neither ad any thing to the word of God, nor take ought therfrō, nor that we bow to the right hand or the left. Neither would the Lord p we shold be Princes and Iudges, but messengers & ministers of his worde. For looke what serueth to our saluation, & vnto godlines al that hath God himself set downe in his lawes. For the holy scripture, as Paule saith inspired by God, is profitable to doctrine, to reprove, to correctiō, to instruction, p the man of God may be perfect, instructed to every good work. p the man of God saith he, may be perfect & sound, & as far as is requisite either to godlinesse or maners, p he shold in every respect be perfectly furnished. & now I pray you what shold God his embassador bring forth vnto god his people, rather then the word of God? He that is an Embassador in ciuile affairs, if perhaps he say any thing beside p which is commanded him, he is accused that he hath not don his embassade rightly, he is called to his triall, he is araigned

153
C. ii. vpon

A godly Sermon.

upon life and death, and why doe not we
with like fidelitie handle the worde of
God? But too too, good God, too too se-
cure a mynd, my brethren, too too secure
a mynd be wee of. And as though men a-
lone could not be deceaued, so do we hold
so doe we defende that alonely, which is
come from our forefathers. There were
among the Jewes manye Murtherers,
cheenes and adulterers, and yet did not
Christe enuey eyther more often or more
bitterlye agaynste any than agaynste the
Pharisees & Scribes, you breake, sayth
he the commaundement of God for your
owne traditions. In vayne doe you wor-
ship me, teaching doctrines and the pre-
ceptes of men. They are blind guides of
the blinde. Parlots and sinners shall goe
into the kingdome of God before you.
How often, and with what wordes doeth
the Lorde in the Prophets complayne of
this? Be astonished yee Heathens, saith
he, My people haue done two evils, they
haue forsaken me the fountayne of liuing
water, and haue digged vnto themselves
broken Cisternes, which canne holde no
waters. What is chaffe compared with
wheate?

A godly Sermon.

Wheate? what is the rashnesse of men compared with the eternall will of God? For Basill doth say, that that man, which dareth put to or take away any thing from the scriptures of God, is eyther a feeble Christian, or a notable arrogant fellowe. To put to the word of God the inuentions of men, what other thing may it seeme, than to mingle new wine, not with olde wine, but with wine that is deade, and with lees or dregges? and to ioyne light with darkenesse, a wilde beast with a man, a man with God? My thoughtes are not your thoughtes, nor my wayes are not your wayes, sayeth the Lorde: for looke how farre the heauen is from the earth, so farre are my wayes from your wayes, and my thoughtes from your thoughtes. May rather looke how farre a man is distant from God, so farre is the vnderstanding of man distant from the word of God.

For although very much by the iudgement of all men is to be giuen to the Fathers, yet were they men, and also might erre, Truelye, to speake nothing else of them, they did oftentimes verpeill agee

A Godly Sermon.

among themselves, about deepe great and weighty matters. But the word of god is sure, & firme, & certayn, & appointed for e- uery time. Peter would haue this kind of learning to be deliuered vnto þ people in a sermō. And he þ wil haue doings (herin) with the people, must first bee instructed himselfe with the word of God, þ he may utter the word as inspired with an heauē- ly power. ¶ If Peter were nowe alīue. What would he say, or rather what wold he not say, seing that religion, godlinesse, the scriptures, are all passed into the in- uentions & dreames of men? That is on- ly in question at these dayes, whether the customes of mē are rather to be retained, or þ lawes of God: That alone hath mo- ued these turmoiles, that hath stirred the whole world, whether more credite is to be giuen vnto a man, or vnto god. I know þ these thinges seeme new to the most of you, & not to be belcued: but put frō you, I beseech you, your affectiōs, & þ opinion of thinges which you haue alredy cōceiued, & you shal well perceaue, þ I saie nothing for the times sake, but that I speake the thing it self. Christ hath ordeined the holy
Com.

A godly Sermon.

Communion in remembrance of himselfe: men doe neither retayne anye remembrance of Christ, nor yet Communion, but haue chaunged all the whole matter into a gay shew, and almost a stage play. Christ sayth, Wee shall haue the poore alwayes with you, but me ye shal not haue alwaies, I leaue the world and go to my father: It is expedient for you that I go away: and Christ spake this, not of his Godhead, wherewith he was equal to the father, or of his heauenly nature, but of his body: Men saye, that Christe neyther hath with his body left the world, nor yet gone from hence to his father. Paul saith that Christ is in heauen at the right hand of the father, Peter sayth in the Actes of the Apostles, Heauen must hold him until the time that al things are restored: Men say, That the body of Christ is in heauen and in earch both at once, and is disappeared into an infinite multitude of places at one time. Paule saith, y Christ hath once entred into the holy places, & hath with one only sacrifice, & one oblatiō, made perfect al things: Men say, that they can sacrifice christ himself again euery day, not
C.iii. only

A Godly Sermon.

among themselves, about verie great and weighty matters. But the word of god is sure, & firme, & certayn, & appointed for e- uery time. Peter would haue this kind of learning to be deliuered vnto þ people in a sermō. And he þ wil haue doings (her in) with the people, must first bee instructed himselfe with the word of God, þ he may utter the word as inspired with an heauy- lye power. O if Peter were nowe alive. What would he say, or rather what wold he not say, seing that religion, godlikenesse, the scriptures, are all passed into the in- uentions & dreames of men? What is on- ly in question at these dayes, whether the customes of mē are rather to be retained, or þ lawes of God: That alone hath mo- ued these turmoiles, that hath stirred the whole world, whether more credite is to be giuen vnto a man, or vnto god. I know þ these thinges seeme new to the most of you, & not to be belcued: but put frō you, I beseech you, your affectiōs, & þ opinion of things which you haue alredy cōceiued, & you shal well perceaue, þ I faine nothing for the times sake, but that I speake the thing it self. Christ hath ordeined the holy
Com.

A godly Sermon.

Communion in remembrance of himselfe: men doe neither retayne any remembrance of Christ, nor yet Communion, but haue chaunged all the whole matter into a gay shew, and almost a stage play. Christ sayth, Wee shall haue the poore alwayes with you, but me ye shal not haue alwaies, I leaue the world and go to my father: It is expedient for you that I go away: and Christ spake this, not of his Godhead, wherewith he was equal to the father, or of his heauenly nature, but of his body: Men saye, that Christe neyther hath with his body left the world, nor yet gone from hence to his father. Paul saith that Christ is in heauen at the right hand of the father, Peter sayth in the Actes of the Apostles, Heauen must hold him until the time that al things are restored: Men say, That the body of Christ is in heauen and in earth both at once, and is disappeared into an infinite multitude of places at one time. Paule saith, y Christ hath once entred into the holy places, & hath with one only sacrifice, & one oblatio, made perfect al things: Men say, that they can sacrifice christ himself again euery day, not

C.iii. only

A Godly Sermon.

only for remembrance sake, but in very
deede, and that in infinite places. Christ
sayth, Thou shalt worship the Lord thy
God, and him only shalt thou serue: Men
worship the Eucharist, alack the while,
being neyther Lord nor God, but a sacra-
ment of the Lord, without authoritie of
the scriptures, or example of the Apostles,
and that as God. For, by the living God
I beseeche you, consider in your myndes
bretheren, who euer, I will not saye of
the Apostles, but of the holy fathers hath
either worshipped the Sacrament him-
selfe, or hath shewed it forth to bee wor-
shipped of others? I see that I speake
these things not before the common sort of
men, but before them who are profound-
ly learned. I appeale to all your consci-
ences, I will vse in this matter youre
owne testimonie. Christ hath commaun-
ded y^e Sacramēt to be deliuered whole:
Men haue toyne the same after a misera-
ble maner, Christ willed that nothing
shoulde bee added to his lawe: Men doe
not only adde many thinges, but y^e same
they preferre before the worde of God.
But why shoulde I reckon v^y more?
This

Agodly Sermon.

This onely will I speake, and that in a worde, they whiche broughte in transubstantiations, masses, calling vpon saints, sole life, purgatorie, images, bowes, trifles, follies, bables, into the Church of God, haue deliuered new thinges, and whiche the scriptures neuer hearde of. Whatsoeuer they crie or crake, they bring not a iore out of the worde of God. And these, as I haue sayd, are the things wherewith the Church of God at these dayes are disquieted. Vppon these lieth the watche and warde of the Church. These they honour in steede of the scriptures, and force them to the people in steede of the worde of God: vppon these men suppose their saluacion, & the summe of religion to be grounded. And y^e which is much more greuous, notwithstanding at this present by the great goodnesse of God, religion is restored almost to her former dignitie and light, yet poore and pitiful soules they set great store by these thinges, they to them againe, and teache them, as though without the Church could not be in safetie. O if the worde of the Lorde might be heard, among so many

A godlie Sermon.

many clamours, and in so great a hurlye
burly. If we would suffer God himselfe,
to sitte as iudge in his own case, the mat-
ter woulde bee passed ouer with lesse tu-
multe a greate deale, and moze easily
might we agree about the whole mat-
ter. Wherefore if all the worship of
G D D, all godlinesse, all religion, bee
to bee sought out of the word of G D D,
If the institutions of men, haue miserab-
ly peruerced all thinges in all times, let
vs, my brethren, vnto whome the office
of teaching is allotted, consider how dan-
gerous a thing it is to speake moze: and
lette all, who will be, and wil haue them-
selues accounted to bee Christians, re-
member how dangerous a thing it is to
beleeue moze. And if there bee anye of
this whole number, whiche hath giuen
himselfe to anye other kinde of life, yet
let him consider that these things belong
vnto him, so that if he neither can, nor wil
teach, yet let him diligently and atten-
tively, heare him that speaketh, and giue
God thankes p he hath happened on those
times, in whiche he maye heare the word
of God freely and purely. Let vs not bee
wed.

Agodly Sermon.

wedded to much to our own wit, let vs
not be wedded too much to the fathers &
foz fathers. Let vs not vngadisedly think
that men are so luckily bozne, that what-
soeuer they say, they cannot erre. When
we shall bee placed before that dreadfull
iudgement seate, when all thinges shall
burne, and the Angels of God shall trem-
ble, to what fathers, to what decrees of
our foz fathers, shall we wretches than
appeale? We shall than haue refuge to
Christ alone, than shall wee vse the ayde
and worde of Christ alone. Wherefore let
vs not be of so secure a minde in so great
a matter. Our life, our soule, our saluati-
on is the thing in hande. The heauenlye
father offreth himselfe vnto vs, and of
his own accord meeteth vs, Iesus Christ
crieth out, and calleth euery one of vs:
Come vnto mee all yee whiche are gree-
ued and I will refresh you. How blind be
we if we see not. howe blockish if we vn-
derstande not. how miserabie if we runne
from this? Where shall the worde of
Christ be heard, if it cannot bee hearde
among Christians? If it cannot bee
heard among Christians where shall it
be

A godlie Sermon.

be heard: Let vs once yet open, brethren, let vs open our eyes, that it may not be spoken against our stubboynesse, therefore you heare not, because you bee not of God: and that that saying of Esayas be not conueniently applied against vs, The hart of this people is waxen grosse, and they haue hardly heard with their eares, and they haue closed their eyes, least they shoulde at any time see with their eyes, and heare with their eares, and vnderstande with their heart, and they shoulde be conuerted, and I shoulde heale them. And what I shoulde speake more, before christian men and the Children of God, concerning the worde of GOD, I see not.

Now remaineth that whiche was put in the last part, namelpe howe the scriptures are to be taught. For not only wisdom and fidelitie, but also wisdom and foresight is to be vled. Therefore sayeth Peter, let him not speake onelye, but let him speake as the wordes of God. Nor yet is it sufficient to professe onelye, and outwardly to shew, that it is the worde of God which we teache, and with a faire face

A godlie Sermon.

face and earnest countenance sing. The
worde of the Lord: For the Jewes and
Turkes and false Prophets doe so, they
all crye out that Christ is theirs, and they
all restraine true religion (as belonging)
unto themselves. The Phariseis and
Scribes of these daies, when they con-
firme their owne inuencions, and referre
all thinges to the Apostles as their au-
thors, and doe wreste the worde of God,
perdoe they crye nothing epher oftener,
or more importunately, than, The worde
of the Lord. But Christ hath not taught
dissimulation and hypocrisie. Hee rather
teacheth this, that Pastours maye haue
in minde, that they represente the person
of Christ: y they being moued through
the greatnesse and worthinesse of y thing
it selfe, may so reuerently do their office,
that all men may perceiue, that it is a
heauenly businesse whiche they haue ta-
ken vpon them. For the image of God
himselfe must shine in him that is the mi-
nister of God. And if the Apostles hadde
not so used themselves, they had neuer
laid the foundations of Religion: there
would neuer any haue lefte their alters,
their

A godly Sermon.

their Sacrifices, their Fiers, and their
Gods themselves, to haue bene of the o-
pinion of a fewe fishers. They counted
all that they hadde as nothing, in compa-
rison of Christe Iesus. When they
were taunted, they taunted not agayne,
when they were condemned to Prisons,
and Fyers, they neuer ceased to giue
thanks, they alwayes greatly reioyced,
for that they were afflicted with all man-
ner of punishmentes, for Christe his sake.
There was in them suche vprightnesse
of heart, suche modestie, suche vertue,
that whatsoeuer they sayde, others
were ashamed to speake agaynst it. Euen
so brethren our life ought to shyne, that
as oft as we speake, wee maye seeme to
speake the wordes of God. For we
are the salte of the earth, wee are the
lighte of the world, wee are that Ci-
tie set vpon the hill, all mens eyes are
fastned on vs, whatsoeuer we do, straight
waye example is taken to doe the like.
It is a burden of greate difficultye and
weighte that wee haue taken vpon vs.
Which if we would all well waighte, the
course

A godlie Sermon.

course of the Gospell would not be so hindered, the word of God would not bee so much neglected. For when as we profess God with our mouth, but denie him with our deedes, we fraye awaye the well learned multitude by our example from religion, and the thing that of all other is moste divine, we defile, not with unpure handes, but with unpure maners. So for our sakes is godlines despised, for our sake is the truth contemned, for our sake is the maiestie of God empayred. These things, brethren, are diligently to be considered, and earnestly to be regarded of vs. For if we liue filthily and wickedly, and bringe into the pulpit nothing but a rolling of the tongue and rimpudencie, whatsoeuer we speake, we speake it not, either as it shold, or else as the wordes of God. But to the ende the worde of the Lorde may be handled according to the worthinesse thereof, two thinges principallie are by vs to be taken heed of: the one is we be not weakened nor feebled by feare, nor other, that out of the Gospell we reape no losse or peece of praise vnto our selues. A preachers minde muste be prepared and diligently sent agaynst

A godly Sermon.

against eyther of these. For the Gospell
and the word of God, except it be stiffe
and manfully byholden and mainteyned,
neither wil serue the gospel nor the word
of G D D. For error is fearefull, bale,
and quaking, it feareth all thinges it
dreadeth all thinges, it flyeth sight, and
light: but the truth, and the truth of the
Gospel of Iesus Christe, neuer abaileth it
selfe, neuer flattereth any, dissembleth
nothing, sayneth nothing, is vnfearefull,
free, bolde to shewe her face, and high.
Wherefore as long as we speak the truth,
let not the force or authoritie of any man
make vs afraide. Let vs call to mynde
that wee are the messengers and Em-
balladoys of God, Let vs call to mynde
that God hath giuen vs power to speake.
For what courage doth not Christ make
vs, when he promisseth that he will be the
reuenger of the iniurie done vnto vs? he
saith he, that despiseth you, despiseth me,
he whiche hurteth you, hurteth the sight
of myne eye, wherefore let vs speake, not
dissemblingly, not darkely, as did the
Phariseis, but freely and playnly as
hauing authoritie, as meete it is that the
wordes

A godly Sermon.

Wordes of God should be uttered.

But neuer thelesse moderation must be used, that we doe not vnreasonably touche or spot the good name and fame of others. For then we shal seeme to taunt or raile, and to handle our owne cause, rather then to teache the worde of the Lorde. But it becommeth the seruauce of the Lorde to be modest and circumspecte, not to blabbe out any thing rashly or cockishlye: leaste wee maye seeme to speake not out of the holy pulpit, but out of the cartz, neither yet to haue cited the Gosple, but to haue brought vp again the olde maner of Comedies.

The nexte thinge is that a preacher haue not to greate a conceite of him selfe, but that he thinke that that function and office hapened vnto him from aboue from God, that he shoulde discharge his ductie diligently and with verve great feare, and that he shoulde thinke that he is occupied not in his owne businesse but in Gods businesse. So Paule sayth hee is nothing: Iohn crieth that he is vnworthy to pull of the shoes of Messias: And therefore to abate arrogancie, they are in the holy scrip-

D

tures

A Godly Sermon.

tures called not Princes, nor Magistrates, nor Rulers, nor Kinges, but stewards, bailiffes, preachers or cryers, ministers, seruantes, to the end that for as muche as we doe this geare in the behalfe of another, we shold not grow proud for another bodyes praise. For the Lord hath not therfore committed his talent vnto vs, that we shoulde conuert it to our owne commoditie. For he would not haue vs preachers and cryers of our owne wit and skill, but of his will, neither doe we for any other cause cary aboute this treasure in Earthen vessels, than for that it should be the brightnesse and cleare light of the power of God.

I will not staye you with any more wordes. We haue heard that a Preacher must speake both oft, and out of the worde of God, and also grauely and modestly. We bretheren, eyther are Preachers or will be Preachers: let vs beare in minde that these thinges belong to vs, and that saynt Peter saith to vs, He that speaketh let him speake as the wordes of God. There is neede not only of our diligence but also of prouencie and Godlitie. Wherefore

A godly Sermon.

foze whatsoeuer wee are able by nature,
whatsoeuer by counsaile, whatsoeuer by
wit and cunning, lette vs bestow it all to
serue the Church of God. We are y^e stew-
ardes of the house of God: let vs not dis-
sipate and scatter the houtholde of God.
If we be the Apostles of God, let vs shew
Apostolike mindes. If we be the brethren
of Christ, let vs heare Christ, let vs feede
his Lambes, let vs feede his sheepe, let
vs go, let vs preache, let vs teache. The
vniuersall worlde seemeth a good while
since to trauayle of Christ, lette vs cast a-
bout our eyes brethren. How greate is
the Haruest euery where, how few be the
Reapers? And this I speake vnto them
of whome there is some good hope. If
there be any that laugh at these thinges,
or mocke them, why shoulde I hope that
they will heare me, who will not heare
Christ himselfe. Let the calamitie of our
brethren mooue vs, let the curse of God
mooue vs [namely] Cursed is hee that
doth the worke of the Lord negligentely.
let that most greuous threatening mooue
vs (namely) Their blood will I require
at thy hand. Let vs prepare our selues to
that

A godly Sermon.

that most sweete voice & speeche of Christ
(namely) Well done seruaunt, Goe in.
Let vs speake in season and out of season,
let vs speake the word of the Lord, let vs
speake as the wordes of the Lord, that
Gods prayse may be set forth in al things
by Iesus Christ, vnto whome bee
glorpe and imperie for e-
uer and euer.

Amen.

FINIS.

ERS FALL.

Two Sermons vpon
the historie of Peters deny-
ing Christ, wherein we
may see the causes of
man falling
from God,
and
er how: both of the wicked thorow
follie, and of the godly by infir-
mitie: and also the way that God
hath set downe in his
word to rise
again.

(.)

PROVERB. 24. 16.

*A iust man falleth seuen times, and riseth
again, but the wicked fall into mischief.*

AT LONDON

Printed for Thomas Man, dwelling
in Paternoster-row, at the signe
of the Talbot.